



After my words O Lord
will be taken Psa: 6: 1



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S. Bernard's

PIOUS MEDITATIONS WRITTEN

Originally in the Latin
Tongue, and now Trans-
lated into English, for the
Use and Benefit of all Pi-
ous Christians.

By, R. WARREN, M.A.

PSALM 138

*For the Words of my Mouth
and the Meditations of my
Heart be always acceptable in
thy Sight, O Lord my Strength
and my Redeemer.*

London, Printed for N. Baskin, at the Golden-Bull, in Dun-
Lane, 1700.

St. Bernard Convent

3/6

For Mary
Pierpont
Stelland
March
1849





under the words of Olorb
Mellandham. P. 5a. 6.

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PSALM 141.

*Let the Words of my Prayer
and the Meditations of my
Heart be always acceptable
in thy Sight, O Lord my Strength
and my Redeemer.*

London, Printed for M. Baskett
at the Golden Bull, in Fleet-
Lane, 1700.

138.

2.

106.



TO THE
Much Honoured and
Truly Pious

Mrs DOROTHY TWELLS
SISTER to the
Right Honourable and
Truly Eminent

Sir NATHAN WRIGHT,
LORDKEEPER
OF THE
Great-Seal of ENGLAND

THIS
MANUAL

Is most Humbly Dedicated,
BY HER

*Most Dutiful, and
ever Oblig'd Servant*

R. Watts

March 11th 1864

Friday

Went to the office

and saw the

books and papers

and found them

very good

and saw the

books and papers

and found them

very good

and saw the

books and papers

and found them

very good

and saw the

books and papers

and found them

very good

and saw the

TO THE
READER.

HAVING Translated
this Manual at the
Request of a Pri-
vate Person, I was after-
wards encouraged to make
it Publick for the Benefit
of all Pious Christians.
And to all such, it is,
with the greatest Sincerity
Recommended. 'Tis true,
there are many Pious
Books already scattered
in the World, and some

To the Reader.

perhaps may be ready to say, there is no need of this. To them that may make use of this Objection, I desire to return this Modest Answer. Although there are very good Books now Extant, and a great many too, yet I may safely say, none so Compendious, so Devout, and of so small a Price, and of the same Nature as this most Religious Manual, which is imputed to that Incomparably Zealous Father, and Happy Ascetic, St. Bernard, all whose Writings are of very great Worth and Estimation amongst

To the Reader.

amongst the Learned. Whether or no these Meditations are St. Bernard's I do not presume to determine, neither do I think it proper to entertain the Reader with any Dispute concerning them, because it is wholly unnecessary. For indeed I cannot conceive of what Consequence or Advantage it is to any Reader to know the Author of any Book, so long as his Writings are truly Orthodox, and discreetly Composed. Thus much I may venture to add, without making any Apology for it, that the

To the Reader.

is not only the very height of Devotion in this little Book, but even pretty Turns of Wit and Fancy. In short therefore it does not only beg your Candid Acceptance of it, but even your constant and diligent perusal. For it will never be troublesome to you, neither at home nor abroad, in your Par-
lour, nor Closet, but will be a fit Companion for you at all times, and in all places. The oftner you Read it, the better you will Like it, and if you shall find your self the sinner Christian for it,
and

To the Reader.

and thereby the more Alienated from the Love of this sinful World, and the more exalted to the Contemplation of Sublime and Heavenly Joys, I beg of you to ascribe the whole Glory to God, and your Prayers will abundantly Recompenſe its moſt unworthy Translator.

R. W.

S. BERN

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S. BERNARD'S
Meditations, &c.

CHAP. I.

Of the Dignity of Man.

I. **M**Any Men know many things, but are ignorant of themselves; they look in- to others, but neglect them- selves; they seek God by these externals, neglecting their inward thoughts, wherein God is more in- ward: Therefore let me return from outward things

B

to

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to what is more inward
and from thence ascend to
things above, that I may
know whence I come, and
whether I go, what I am
and whence I am, and so
by the knowledge of my
self, may be able to arrive
to the knowledge of God.
For by how much I ad-
vance in the knowledge of
my self, by so much I ap-
proach to the knowledge
of God.

II. As to the inward
Man, I find three things in
my Mind, by which I re-
member, and see, and de-
fire God; and these three
are *Memory, Understanding*
and *Will, or Love*. By *Memory*
I call to Mind, by *Under-
standing* I behold, by *Will*
embrace

Meditations. 3

embrace. When I remember
God, I find him in my *Me-*
mory, and therein I rejoyce
for Him and in him, ac-
cording to the measure he
is pleased to give me. By
Understanding, I behold what
God is in Himself, what in
His Saints, what in Men,
what in the rest of the Crea-
tures. In Himself He is In-
comprehensible, being both
the Beginning and the End,
a Beginning without Be-
ginning, and an End with-
out End. By my self I un-
derstand how incomprehen-
sible God is, since I find I am
not able so much as to un-
derstand my self whom he
hath made. In His *Angels*
He is desirable, for they de-
sire to pry into him. In his

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Saints He is delectable, because they rejoyce, being perpetually Happy in Him. In the *Creatures* He is Admirable, because He Create all things Powerfully, Governs them Wisely, Disposes them Bountifully.

III. In *Men*, He is Amiable and Lovely; because He is their *God*, and they are His People, He dwells in them as in His Temple and His Temple they are. He accepts of every one of them, and all of them. Whoever Remembers Him and Understands Him, and Loves Him, is with Him. We ought to Love Him; for He first Loved us. He made us after his own Image and Likeness; which Favour He would

Meditations. 5

would not grant to any other Creatures. We are made after the Image of God, that is, as to our Understanding and Knowledge of the Son, by whom we understand and know the Father, and have Access unto Him. Such an Affinity there is between us and the Son of God, that the Son of God is the Image of God, and we are made after his Image. Which Affinity the very likeness also witnesses; because we are not only made after his Image, but also his Likeness. What therefore is according to the Image, ought by all means to agree with the Image, and not to partake of the Name of the Image to no purpose. B 3 IV. Let

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IV. Let us therefore bear His Image in the desire of Peace, in our regard to Truth, and in our Love to Charity; let us keep him in our Memory, let us bear him in our Conscience, and Reverence him, as present every where. For our Mind is even in this respect his Image, that it is capable of Him, and is able to participate of Him. Not therefore is the mind His Image because she remembers herself, and understands herself, and loves herself, but therefore is she *rather* His Image, because she can Remember, and Understand, and Love Him, by whom she is made; which when she does, she herself is wise.

For

Meditations. 7

For nothing is so like that
Supream Wisdom, as a Ra-
tional Mind, which by *Me-
mory*, *Understanding*, and
Will, doth acquiesce in that
unspeakable Trinity. But it
cannot acquiesce therein,
unless it Remembers, Un-
derstands and Loves it. Let
her therefore Remember
her *God*, after whose Image
she was made; and let her
Understand, and Love, and
Honour Him, with whom
she may be ever Happy.

V. Blessed is that Soul
with whom *God* finds Rest,
and in whose Tabernacle
he will abide, Blessed is she
which can say, my *Creator*
hath abode in my Taber-
nacle; for to her he cannot
deny to abide with *Him* in

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Heaven; why therefore do we neglect our selves, and seek in these Externals for God, who *indeed* is with us if we will be with Him? In Reality he is with us and in us; but here only by Faith, till we shall be vouchsafed to see him face to face. We know, according to the Apostle, *Ephes. 3. 17.* that *Christ doth dwell in our hearts by Faith*; for *Christ is in Faith, Faith in the Soul, the Soul in the Heart, the Heart in the Breast.* By *Faith* I commemorate God, my Creator, adore him as my Redeemer, expect him for my Saviour. I believe that I see him in all the Creatures, that I have him in my self, and which is unspeakable.

Meditations. 9

de speakably more pleasant
nd and happy than all these;
on that I know *him* in *himself*.
us For to know the *Father*, and
n? the *Son*, together with the
nd *Holy Spirit*, is *Life Eternal*,
by *Perfect Bliss*, *Infinite Plea-*
n-*sure*.

VI. *Eye hath not seen, nor*
hath Ear heard, nor hath it
entred into the heart of Man
to conceive, what Evidence,
what Sweetness, what De-
light we shall enjoy in that
Vision, when we shall see
God face to face, Gen. 32. 30.
who is the Light of them
that are Enlightned, the Re-
pose of them that are Wea-
ry, the Country of them
that Return, the Life of
them that Live, and the
Crown of them that Con-
B 5 quer.

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quer. Thus in my Mind I find a certain Image of this *Infinite Trinity*, to the Memory and Contemplation, and Love of which *Infinite Trinity*, that I may *thereby* Remember it, Delight in it and Embrace and Meditate thereon, I ought to refer all whereby I live. The Mind is the Image of God, wherein there are three things, the *Memory*, the *Intellect*, and the *Will*. To the *Memory* we attribute all that we know, although we do not think thereby. To the *Understanding* we yield all that we find by Thinking, which also we commend to the *Memory*. To the *Will*, we refer all those pure Desires wherewith

Meditations. 11

I with we affect God or Goodness, or our Neighbour. By *Memory*, we are like the *Father*, by *Understanding*, like the *Son*, by *Will*, like the *Holy Spirit*. Nothing in us is so like the *Holy Spirit* as *Will*, or *Love*, or *Charity*, which is a more excellent *Will*: For *Charity* is the gift of the *Lord*; so that no other is more excellent than this gift of *God*. For that *Love* which is of *God*, and is *God*, is properly called the *Holy Spirit*, by whom the *Love* of *God* is shed abroad in our *Hearts*, by whom the *Holy Trinity* dwelleth in us.

CHAP

CHAP. II.

Concerning the *Misery of Man, and the Examination at the last Judgment.*

I. **A**S to my Outward Man, I come of those Parents, who had rendered me, *as to what in them lay*, Damned, before I was Born. Being Sinners, they begat me a Sinner in their Sin, and by Sin nourished me; being themselves miserable, they brought me a Miserable Creature into this Misery of Life. I have nothing from them but Misery and Sin, and this Corruptible Body which I bear:
And

Meditations. 13

And I hasten to them who by the Death of this Body have gone hence *before me*. When I view their Graves, I find nothing therein, but *Ashes, and Worms, and Stench, and Horrpr.* What I am, they were, and what they are, I shall be. What am I? A Man of a Liquid Substance; for in the moment of my Conception I was conceived of Humane Seed, then that Froth being *Curdled like Cheese*, and Augmented a little, became Flesh. Afterwards with weeping and crying I was delivered to the Exile of this World, and behold now I die full of Iniquities and Abominations: By and by I shall be presented be-
fore

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fore a *Severe Judge* to render an Account for my Works.

II. Wo to me poor Wretch, when that day of Judgment shall come, and the Books shall be open, wherein all my Actions and Thoughts shall be recited and presented before the *Lord*. Then with an hanging Head, through Confusion of an Evil Conscience, I shall stand Trembling and Distracted before the *Lord* in Judgment, as remembering all my Horrible Misdeeds. And when it shall be said of me, *Behold the Man and his Works*, I shall have brought all my Faults and my Sins before my Eyes. For by a certain Divine Power it will

will be brought to pass, that every Man's Works, whether Good or Evil, will then crowd into his Memory, and with a wonderful quickness shall be beheld by the Mind; that knowledge shall accuse or excuse the Conscience, and so every one, and all together shall be Judged. —

*Each Man of his just Deeds
shall Judgment make,
And all of all their Secrets No-
tice take.*

For what we are now ashamed to acknowledge, will then be manifested to all; and what here by Dissimulation we smoothly pass by, there Revengeful Flame shall

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shall wholly Devour.

*Fierce Fire with uncontrouled
Rage,
Shall every where the Sinful
World Engage.*

And the longer God expects us that we should amend, the more severely will he Judge if we neglect.

III. Why then do we so much desire this Life, wherein the longer we live, the more we sin? Our Sins are more numerous than our Days: For daily our evils encrease, and goods decrease. Man is perpetually diversified by Prosperity and Adversity, and he is ignorant when he is to die. For, as in the Sky a shooting Star runs swiftly, and of a sudden falls, and

as

Meditations. 17

as a spark of Fire is suddenly extinguished, and reduced to Dust;

*So we this Life may see,
To Vanish presently.*

For while a Man willingly and most gladly dallies in the World, and thinks he shall live long, and reckons on many designs for a long time to come, he is suddenly snatch'd up for *Death*, and unawares, the Soul is taken from the Body; yet neither is the Soul separated from the Body without great Fear and dreadful Agonies: For the Angels come to take her away, to hurry her before the Tribunal of her Terrible

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rible Judge. And then, she remembering her Evil and most sinful Actions, which she has committed Night and Day, falls a Trembling, and would fain avoid their Company, and desires a Truce, saying, *Give me but the space of one hour.* —

IV. But then, as it were, all the *Works* shall say thus. *You have brought us forth, your Works we are; we will not leave you but will be ever with you; with you we will go to Judgment.* The *Vices* also will accuse her, and invent many false Testimonies against her; although the true ones might be sufficient to her Condemnation. But then the *Devils* will affrighten her with their

Meditations. 19

their dreadful Countenance and horrible Aspect. They will pursue her with great Fury, and seize on her both Terribly and Cruelly, seeking to hold and keep her, *if there be none to deliver her.* Then the Soul finding the Eyes and Mouth shut, and all other Senses of the Body lock'd up, whereby she was wont to pass forth and delight her self in these externals, will run back into herself, and finding herself alone and naked, being amazed with great horror, she will faint in her self with Despair and fall beneath her self. And because for the love of the World and the delights of the Flesh she forsook the love of God, the

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the Wretch will now be forsaken of *God* in the time of so great need, and will be delivered up to the *Devils*, to be Tormented in *Hell*. Thus the Soul of a Sinner, in a day, when he is ignorant, and at an hour, which he knows not, is snatch'd away by *Death*, and rended from the Body, and so goes full of Miseries, Trembling and Wailing; and having no excuse to shew for her sins, she pines and dares not appear before *God*.

V. She is struck with great Horror, and vexed with the boyling distempers of her thoughts, when just at the dissolution of the *Flesh*, all things else being remo-

removed, she reflects on her self, and that End to which she is approaching ; and by and by finds that which shall have no change to all Eternity. She now plainly considers how the *Severe* and *Eternal Judge* is coming, and what Account she shall give before the exactness of such Justice. For if she has avoided all those evil works which she could understand, yet being to come before so *Exact* a *Judge* she more fears those, which in herself she does not understand. Her fear increases when she thinks, that she could by no means pass the way of this Life without Fault. Nor if she have lived Commendably, is even this

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this without *Guilt*, if she should be judged without *Mercy*. For who is able to consider how many Evils we commit every moment, and how many good things we neglect to do? For as the *Commission of Evil is Sin*, so the *Omission of Good is a Fault*. But then is the loss dismal, when we neither do any good, nor think any good, but suffer our Heart to wander through Idle and unprofitable things; For it is a very difficult matter to keep the heart, and to preserve it from every unlawful thought; and it is very difficult to perform any worldly business (*nay indeed, even matters of Religion*) without Sin; wherefore no body can

can perfectly judge or fully know himself, but being busied with many thoughts, he *must needs* remain in some measure unknown to himself; so that he is ignorant of his Burden. Wherefore, when his end is at hand he is Assaulted with a more nice fear; because, although he remembers that he never failed as to what he knows; yet he doubts as to those things which he knows not.

Note. But we are firmly to believe and surely to Hope, that where the case of the Soul is so well, the Grace of God will overcome these Fears, and beam forth in Rays of comfort unto her.

CHAP. III.

Of the Dignity of the Soul

I. **O** Soul, adorned with the Image of God, beautified with his Similitude, espoused by his Faith, endowed with his Spirit, Redeemed by his Blood, Ranked with Angels, capable of Bliss, Heirefs of Eternity, Partaker of a Kingdom; What hast thou to do with the Flesh from whence thou sufferest thus much? For the sake of the Flesh, the faults of others are imputed to thee, and thine own Righteousness is esteem'd but as a menstruous Cloath, and thou thy self

art

art reduced to nothing, and
art accounted as nothing.
The Flesh (with which
thou hast such intimacy) is
nothing but froth made flesh
and clad with frail Beau-
ty; but the time will be,
when it shall be a wretched
and stinking Carcass, and
the Food of Worms. For
how much soever 'tis che-
rished, it is but Flesh still.
If you seriously consider
what passes forth at the
Mouth and Nostrils and
other passages of the Body,
you never beheld a more
filthy Dunghil. If you
would but recount all its mi-
series, how laden it is with
Sins, ensnared with Vices,
distracted with Desires, pol-
luted with Passions, pollu-

ted with Illusions, even
 prone to Evil, and enclin
 to all sorts of Vice: yo
 will find it full of all con
 fusion and shame. By rea
 son of the Flesh, Man
 become like unto Vanity
 because by that he con
 tracts the vice of Concupi
 cence, wherewith he
 held Captive, and he
 bowed down, that he may
 love Vanity and work Ini
 quity.

II. Observe, O Man, what
 thou wast before thy Birth
 and what thou art from thy
 Birth unto thy Death, and
 what thou shalt be after this
 Life. There was a time
 when thou wast not, then
 thou wast made of vile mat
 ter, and being covered with

a most vile Rag, waſtnouriſh'd in thy Mother's Womb with Menſtrual Blood, and thy Garment was the *ſecondine Cawl*, thus clad and adorned thou cameſt unto us, and haſt forgot the meannefs of thy Origin.

Thy Beauty, Friends, and Wealth, and Youtiful Heat Make thee thy ſelf, O Mortal Man, forget.

Man is nothing elſe but loathſome Seed, a Sack of Ordure, the Food of Worms.

Fiſt Man, and then a Worm, then Stench and Loathing, Thus every Man is of a Man made nothing.

Why therefore art thou Proud, O *Man*? considering thou wast but *vile Seed* and *Blood Curdled* in the *Womb*? Then being exposed to the Miseries of this *Life*, and to Sin also, art afterwards to be a Worm and the food of Worms in the *Grave*. Why art thou Proud O *Dust* and *Ashes*, whose Conception is Frailty, whose Birth is Misery, whose Life is Pain, whose Death is Anguish?

Why is Man Proud, whose meer Conception's vile?

Birth, Pain, Life, Trouble, Death comes in a while.

Why dost thou fatten and adorn thy flesh with costly things, which within

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in a few days the Worms are to devour in the Grave? But as for thy Soul, thou dost not deck that with good works, which is to be presented unto God and his Angels in Heaven.

III. Why dost thou despise thy Soul, and prefer the Flesh unto her? It is a great abuse for the Mistress to Serve, and the Servant to play the Mistress? This whole World cannot be valued at the price of one Soul. For neither would God lay down his Life for the whole World, which yet he gave for the Soul of Man, the value therefore of a Soul is more Noble, which could not be Redeemed but by the Blood of Christ. What

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therefore wilt thou give in exchange for thy Soul, who givest thy Soul away for nothing? Did not the Son of God, when he was in the Bosom of his *Father*, descend from his Royal Throne for her sake, that he might deliver her from the *Power* of the *Devil*? Which when he saw ensnared in the Bands of Sinners, and even then ready to be given up to the Devils to be Damned with Eternal Death; he wept over her, who knew not how to weep. Nor did he only weep, but suffered himself to be slain, that he might Redeem her at the expence of his most precious Blood.

Behold

*Behold
For*

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*Behold O Mortal Vain,
For thee what Victim's Slain.*

Acknowledge, O Man,
how Noble thy Soul is, and
how grievous her Wounds
were, for which it was ne-
cessary that the *Lord Christ*
should be wounded. If
these Wounds had not been
deadly, and so as to threat-
en an *Eternal Death*, the
Son of God had never died
to heal them. Do not thou
therefore slight the Passion
of thy Soul, to which thou
seest so great Compassion
shewed by so great a *Maje-
sty*. He shed Tears for thee,
do thou also every night
water thy Couch with thy
Tears and deep Compen-

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tion of heart. He shed his Blood, do thou shed thine, by a daily affliction of Body; which if thou canst not at once lay down for Christ, yet at least lay it down by a more gentle, tho' longer Martyrdom. Mind not then what the Flesh will, but what the Spirit requires; for then it will be Glorious, when it shall return to its God, but so, as that it bring no Sin of the Body along with it, but has wip'd away every thing that is filthy.

IV. But if you reply, *This is an hard saying, I cannot despise the World and hate my own Flesh*: Pray tell me where are the Lovers of the World, who were a little time

Meditations. 33

time before us? Nothing remains of them but *Ashes and Worms*. Consider diligently what they are, and what they were. They were Men as thou art; they ate, they drank, they were merry; they spent their days in delights, and in a moment went down to Hell. Here your Flesh is a portion for *Worms*, and there your Soul is in *Fire*, untill being both again joyn'd together in an unhappy yoke, shall be flung together into Eternal Flames, who were companions together in wickedness. For one Punishment will embrace those whom one Love joyned together in Evil. What did they gain by all their vain glory, their

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short Joy, the Power of the World, the Pleasures of the Flesh, False Riches, Great Families, and Evil Concupiscence? where now is their Laughter, their Sport, their Merriment, their Boasting, their Arrogance? Of all that Joy, how much Sorrow now? After so little Pleasure, what grievous Misery? From that Revel-ling they fell down into unspeakable Distress, into vast Ruin, into great Torments. What hapned to them may also happen to thee, because thou art a Man, *as they were?* A Man of Earth, Slime of Slime; of the Earth thou art, and of the Earth thou livest, and to the Earth thou shalt re-
turn;

Meditations. 35

turn; when that last day shall come, which comes suddenly; perhaps it shall be to day. It is certain that thou shalt die, tho' uncertain when, or how, where.

Since *Death* expects the every where, Thou, if thou art Wise, wilt expect *Death* every where. If thou followest the *Flesh*, thou shalt be punished in the *Flesh*; if thou art delighted in the *Flesh* thou shalt be tormented in the *Flesh*. If thou requirest fine Apparel, instead of the Pride of thy Garments the Moth shall be spread under thee, and thy covering shall be Worms. For the Justice of God can Judge no other thing, but what our works really me-

rit

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rit For he that Loves the World more than God, the present Life above a * Clai-ster, Gluttony beyond Abstinence, and Luxury above Chastity, follows the Devil and will go with him into Eternal Punishment.

V. What Sorrow think you, will there be then? What wailing, what sadness

S. Bernard was an exceeding good Man, in a Bad and Evil Age, so he set too much on the Pharisaical Mode of outward Abstinence, which is often used to good purpose, but many times to hide evil Designs; wherefore this Passage must be taken, cum grano salis for Bernardus ipse non vidit omnia.

when

when the Wicked shall be separated from the Company of the Good, and from the Vision of God, and being put into the hands of Devils, shall go with them into eternal Fire, and there shall be without End in Wailing and Lamenting for being far Banished from the happy Region of *Paradise*, they shall be Tormented in Hell for ever, never to see the Light, never to obtain any Refreshment, but to be Tormented in Hell for thousands of thousands of years, nor ever to be freed from thence? where neither the Tormentor can ever be weary, nor, he that is Tormented can ever Die. For the Fire there consumes

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times in such a manner, as
that it never wants a Re-
serve; so the Torments are
here executed, that they
may ever be renewed? yet
according to the quality of
the Crime shall every one
undergo the punishment of
hell; and they that are
guilty of the same sins shall
be joynd with their like
in their Torments. Nothing
else shall be heard there, but
weeping and Wailing, and
howling, and Sorrow and
gnashing of Teeth, and no-
thing there shall be seen, but
torments and hideous faces of
horrid Monsters, God's Exe-
cutioners, the Devils.

*A Cruel Worm shall gnaw your
inward Heart,
Whence Wailing, Fear, Grief,
Horroure, Rage, and Smart.*

And the Wretches shall
burn in *unquenchable Fire* to
all *Eternity*, and if possible,
beyond. In the *Flesh* they
shall be *Tormented by Fire*,
and in the *Spirit* by the
worm of *Conscience*. There
will be *Grief intolerable*, *Fear*
horrible Stench incomparable
the *Death of Soul and Body*
without *hope of Pardon* or
Mercy. Yet they shall so die
as never to live, and so live as
never to die. Thus the Soul of
a Sinner † is either Punish

† Bernardus in hoc oculum
quod non videt Purgatorium.

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ed in *Hell* for its Sins, or is
placed in *Paradise*, accord-
ing to its good works. Now
therefore let us choose one
of the two, either to be for
ever Tormented with the
Wicked, or with the Saints
to rejoyce for evermore.
For *Good* and *Evil*, *Life* and
Death is set before us ; that
we may reach out our hands
whenever we will : If the
Torments do not affright
us, at least, let the Rewards
invite and provoke us. —

CHAP.

CHAP. IV.

*Of the Reward of our
Heavenly Country.*

THE Reward is to see
God, to live with
God, to live on God, to be
with God, to be in God, who
will be all in all; to possess
God, who is the *chiefest Good*.
And where the chief Good
is, there is infinite Felicity,
absolute Pleasure, true Li-
berty, perfect Charity, eter-
nal Security, and secure E-
ternity. There is true Joy,
full Knowledge, all Beauty
and all Bliss; and there is
Peace, Love, Goodness,
Light, Virtue, Honesty.

S. BERNARD'S

*Joy, Gladness, Sweetness, Life
Eternal meet,
With Honour, Praise, Repose,
Love, Concord sweet.*

So with God shall that
Man be blessed, in whose
Conscience sin is not found.
He shall see God at his Will,
He shall possess him at his
Pleasure, he shall enjoy him
to his Comfort, he shall
flourish in Eternity, he shall
live in Truth, he shall re-
joyce in Goodness As he
shall have a perpetuity of
Existence, so he shall have
a facility of Knowledge,
and a felicity of Repose;
he shall indeed be a Denizon
of that Holy City, whose
inhabitants are *Angels,*
God

Meditations. 43

God the Father is its Tem-
ple, the Son its Glory, the
Holy Spirit its Love. O! Hea-
venly City, O secure Mansion,
O Fruitful and spacious Coun-
try, containing all that is
delectable, thy People are
without murmur, thy Inha-
bitants in full Repose, Thy
Citizens having want of no-
thing. What Glorious things
are spoken of thee, O thou City
of God; as that all those that
Rejoyce dwell in thee.
All rejoyce with full joy
and exultation. All are de-
lighted with God; whose
Countenance is fair, whose
Vision is lovely, whose
words are sweet: he is de-
sirable to behold, pleasant
to possess, sweet to enjoy,
he pleases of himself, of
himself

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himself suffices even for our desert; he suffices for our reward, nor without him is any thing to be sought; for in him is every thing found that can be desired. We may ever more behold him, ever possess him, ever be delighted in him, ever enjoy him. In him the understanding is enlightened, the affection purified, both for knowing and loving the Truth. And this is the whole good of Man, namely, to know and to love his *Creator*.

II. What Madness then possesses us, to thirst for the Wormwood of Vices, to follow the Shipwreck of the World, to suffer the misfortune of this frail Life,
to

Meditations. 45

to underdergo the Slavery
of this perverse Tyranny;
and not rather to fly to the
Happinefs of the Saints, to
the Society of Angels, to
the Solemnity of the Joys
above, and to the Pleasure
of a contemplative Life,
that we may enter into the
Joys of our *Lord*, and be-
hold the superabundant
Riches of his Goodness.
There we shall be at
Peace and see how sweet
the *Lord* is, and how great
the multitude of his sweet-
nesses. We shall view the
Beauty of his Glory, the
Brightness of his Saints, the
Honour of his Royal Pow-
er: We shall know the Pa-
issance of the *Father*, the Wis-
dom of the *Son*, the most
Bountiful

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Bountiful Mercy of the Holy Spirit, and thus we shall have a knowledge of that most *Supream Trinity*. Now by the Body we see Bodies, nay we discern the Idea's of Bodies by the Spirit, but then we shall see the *Trinity* it self with the pure intention of mind. O Blessed Vision, to behold God in himself, to behold Him in us, and us in Him with a happy delectation, and a delectable happiness! Whatsoever we shall desire, we shall have it all, desiring nothing more. And whatsoever we shall see, we shall love, being in the very Love happy happy in the sweetness of Love, and in the delight of Contemplation. This will

be

Meditations.

be the sum of that Contem-
plation; this will be the
sum of that Felicity, be-
cause the *sincere Divinity* will
be understood in its *Purity*,
the *Incomprehensible Trini-*
ty will be comprehended
therein. The *Arcana* (or the
Mysteries) of the *Divinity*
will be revealed, God will
be seen, and will be loved,
and this Vision and this De-
lectation filling & satisfying
the whole heart of Man
will be the full consummati-
on of that Bliss; all will have
one Language, an unweari-
ed Jubilee, one Affection
and Eternal Love. Truth
will appear, Charity will
be fulfilled, and there will
be an entire Unity between
Soul and Body, and Hu-
manity

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manity Glorified shall shine like the Sun. There shall be one Joy of Angels and Men, one Communication, one Feast; Love shall not Languish, nor Charity dissolve. All good things being there, there shall be no vexation for want of any thing, because the Beatifick Presence of the Divine Majesty shall become all things unto all, and the Omnipotence, Wisdom, Peace, Justice, and Understanding shall be common to all. In this Peace there shall be no difference of *Language*, but a peaceful and agreeable concord of *Manners* and *Affections*. In the Torrent of that Pleasure abundant Society shall seek for nothing further;

further, there shall be so great Felicity; for there shall be the quintessence of Felicity, supereminent Glory, superabundant Joy.

III. But who is fit for these things? Truly the sincere Penitent; the Good, and Obedient Son; the Charitable Friend, the faithful Servant. The true Penitent is always in Labour and Grief; he grieves for what is past, and labours to avoid future Evils. For true Repentance is to grieve for sins without intermission, and so to bewail our Offences, as never again to offend in what we bewail: For he is a Mocker, and by no means a true Penitent, who still goes on, and does

D

what

50 S. BERNARD'S

what he must Repent of.
 If therefore you would
 be a true Penitent, cease
 from sin, and do not trans-
 gress any more; for all such
 Repentance is *utterly* vain
 which succeeding guilt de-
 files. Every good and obe-
 dient Son submits his Will
 and Affections, that he may
 say, *my heart is ready, my heart*
is ready. It is ready to do
 whatsoever thou command-
 est, ready to obey thee at
 a nod, or sooner; ready to
 be at leisure for thee, to do
 good Offices to Neighbours,
 to take heed to my self, and
 to repose in the contempla-
 tion of Divine and Heaven-
 ly things. Now the Charit-
 able Friend is officious to
 all, and burdensome to
 none.

none. *Officious* to all, be-
cause *Devout* towards God,
Bountiful to his *Neighbours*;
Evil to the World; a Ser-
vant of God's, a Friend to
his *Neighbours*; a *Lord* of the
World. Things above he has
for his *Comfort*, things pre-
sent for his *Convenience*,
things beneath at his Ser-
vice. He is burthensome to
none, but makes use of in-
feriour matters to the ad-
vantage of indifferent
things, and to the honour
of more superiour things,
following what is above,
and drawing after him
what is beneath, being pos-
sessed by those things, and
possessing these. He is al-
so a *Faithful Servant* in the
contemplation of God and

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the Preservation of himself

IV. Give therefore a diligence to the preservation of your self; then understanding, that you cannot by your own Industry be sufficient to preserve yourself, implore the *Divine Clemency*, and then that you may contemplate in your self that good and acceptable, and perfect will of your Creator, beg earnestly the protection, of his *Holy Angels*, and intreat the Assistance of all that Reign with *Christ* on your behalf. Run to them all, and be of every one, and cry together, and say, *Have pity on me, have pity on me, at least, O ye my Friends, for*

19. 21. Receive your *Fu*

gitive

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gitive, but yet your Cousin
and Kinsman in the Blood
of our Redeemer. Behold
your poor Suppliant stands
at the door, he calls and
knocks; *Open ye unto him
that knocketh*, and bring him
unto your King; that be-
ing prostrate before him, I
may tell him all the Miseries
and all the Wants and Ne-
cessities which I suffer. And
lastly, empty your heart
with all your skill to him
that is set over your Con-
science. Let there be no
Sin remaining therein, that
shall not be blotted out
with sincere Confession.
And lay *Jesus Christ*, also,
as a Seal upon your heart.
For when *Christ* keeps the
door of your Heart, and is

become the *Porter* of your Heart, that all the *Dome* sticks of your Heart, go in and out through him, consequently, there are present *Thousands of Thousands* of Angels, watching at the *Gates* of your outward Senses, nor dare any *Stranger* press on through those *Terrible Armies*, for *Reverence* of the *Porter* and the *Guard of Angels*.

CHAP. V.

How a Man ought to Examine Himself.

BE curious in searching into thine own *Sincerity*, and *Examine* thy *Life* with a daily care. Observe

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serve diligently, how you
advance, or how much
you decline, how you are
in your Manners; and how
in your Affections, how like,
or unlike unto God; how
near unto him, or how far
from him, not by distance
of place, but by affection
of Soul. Study to know
your self, because you are
much better, and more
commendable if you know
your self, than if neglect-
ing your self you know
the course of the Stars,
the Vertues of Herbs, the
Complexions of Men, the
Natures of Living Crea-
tures, and had the know-
ledge of all Heavenly and
Earthly Bodies. Restore
your self therefore unto

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your self, and if not always,
or often, 'however some-
times Govern your Affecti-
ons, direct your Actions,
amend your Ways. Let
nothing remain Disorderly
within you; but set all
your Transgressions before
your eyes. Set your self
before your self, as before
one another, and so bewail
your self, lament your Ini-
quities and Sins, wherewith
you have offended God;
declare unto him your Mi-
series, shew him the Ma-
lice of your Adversaries.
And when you humble your
self before him with Tears,
*I pray, * be mindful of me.*

** The effectual fervent Prayer
of a Righteous Man availeth
much,*

Meditations. 57

much, says the *Blessed Apostle St. James*. *St. Bernard* now in this Meditation recommends himself to the Prayers of all Pious Souls.

II. For ever since I knew thee, I loved thee in *Christ*, and thither do I lift up a mention of thee, where every unlawful thought produces Punishment, and every commendable one, a Reward. For when I stand at the Altar of *God*, a Sinner indeed, yet a Priest, the memory of thee attends me. You therefore, if you have any love for me, do as much for me, and make me partaker of your Prayers. I desire by Memory

D §

58 S. BERNARD'S

there to be present with you, where you pour forth Devout Prayers before God for your self and your friends. Do not wonder that I said, present; for if you love me, and therefore love me, because I am the Image of God, I am then as present with you, as you your self are with your self. For whatsoever you are Substantially, I am the same. For every Rational Soul is the Image of God: And therefore he that looks for the Image of God in himself, looks as well on his Neighbour as on Himself; and he that finds it by seeking in Himself, knows it is in every Man. For the Vision of the Soul is the Under-

Meditations. 59

derstanding. If therefore you see your self, you see me, who am nothing else but you. And if you love God, you love me, who am the Image of God; and I by loving God love you. And thus while we *both* seek one and move towards one, we are always present to one another, but in God, in whom we love each other.

C H A P. VI

CHAP. VI.

That a Man ought to be diligent in singing of Psalms.

I. **W**Hen you go into the Church to Worship or to Sing, to *Pray*, or to *Praise*, leave without the noise of your busie thoughts, and forget all care of External things, that you may be only taken up with God. For it cannot be that he can at any time speak with God, who even when he is silent is talking with all the World. Mind therefore him, who is *still* mindful of thee; hear him speaking to thee, that he may

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may hear thee speaking un-
to him. Thus it will be
if in performing the Divine
Praises, you joyn with due
Reverence and Care, and
carefully observe and weigh
every word of the Holy
Scripture. Not that I do
thus, say I so, but because
I would do thus, and I am
sorry that I have not done
it, and I grieve, when I do
it not. But thou, who hast
greater Grace granted unto
thee, with Vows and De-
vout Prayers encline the
Merciful Ears of the Lord
unto thee. With Tears and
Groans earnestly beg of
him to pardon graciously
thy Extravagancies, and
with Spiritual Songs Praise
and Glorifie him in all his
Works.

Works. For the Heavenly Citizens desire to see nothing more, nothing can be rendred more grateful to their Sovereign King, as he himself witnesseth. *Who-so offereth Praise, Glorifieth me, Psal. 50. 23.* Oh! how Happy wouldst thou be, if with Spiritual Eyes thou couldst once behold; how the *Angelical Singers* go before, the *Players on Instruments* follow after; in the midst are the *Damsels*, playing with the *Timbrels*? *Psal. 68. 25.* You would then without doubt behold, with what care, and what exultation, they are present with them that Sing, they are assistant to them that Pray, they suggest to those
 that

Meditations. 63

that Meditate, they Protect those that are at Rest, they preside over those who Dispense and Administer. For the Superiour Powers love their Fellow-Citizens; and for those who receive the Inheritance of Salvation, they carefully rejoyce, comfort, instruct, protect and provide for them all, for they all desire our arrival thither, because from us they expect the Ruines of their City shal be Repaired. They diligently enquire, and gladly hear good things of good men; they run to and fro as solicitous Mediators between us and God, bearing faithfully our groans unto him, and devoutly returning his Grace unto

unto us. They will not disdain to be our Fellows, who are already made our Servants. We made them rejoyce when first turned to Repentance; let us hasten therefore to fulfil their Joy.

II. Woe be to you who ever you are, who desire to return to your *Vomit*, and to your *wallowing in the Mire*! Do you think to find them your Friends in that Judgment, who have deprived them of so great, and so likely a Joy. They rejoyced, when we came to Religion; as for those whom they saw to be called back from the very Gate of Hell. But what will then be, when they shall behold those

Meditations. 65

those returning from the very Gate of Paradise, and going back again, who had already one Foot in Heaven? For so their Bodies were here below, but their Hearts were lifted up unto the *Lord*. Let us run therefore, not with the steps of the Body, but with the Affections, with the Desires, with *ardent Sighs and Groans* because not only the Angels but the *Creator* of the *Angels* expects us. *God the Father* expects us as Sons and Heirs; that he may set us over all his Goods. The *Son of God* expects us, as Brethren and Co-heirs, that he may offer us unto his *Father*, as the fruit of his Birth, and the price of his Blood.

Blood. The *Holy Spirit* expects us, for he is that Love and Bounty, wherein we were Predestinated from Eternity; nor can we doubt but that he would have his Predestination fulfilled. Therefore, since all the Heavenly Court expects and desires us, let us desire it with the greatest desire that may be. For he will come thither with great Confusion and Shame, who do's not vehemently desire to see it. But he that with incessant Prayer and daily Contemplation converses therein; will both part hence securely, and will be received there with great Joy; Wherever therefore you are, pray within your self;

self; if you are a great way from your Closet, seek not for a place, because you are a place your self. If you are in Bed, or any where else, Pray; and there is your Temple.

III. We must pray frequently, and by bowing down the Body, lift up our Souls unto God: For as there is no one moment, wherein Man does not use and enjoy the Goodness and Mercy of God, so there ought to be no moment, wherein he is not present in our *Memory*. But you say, *I Pray daily, and yet see no fruit of my Prayer, but as I go to it, so I rise from it, no body answers me, no body speaks, no body gives me*

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me any thing; but I seem to have laboured all in vain, so Humane Folly speaks, never considering, what Truth it self promises, saying, *Verily I say unto you, whatsoever you ask Praying, believe, that you shall receive and it shall be done unto you.* Do not therefore think lightly of thy Prayer, for He to whom thou Prayest, thinks not lightly thereof; but before it goes out of thy mouth, he commands it to be written in his Book. And one of these two things, we ought undoubtedly to Hope, that he will either give us that which we ask, or that which he knows to be better for us. Think therefore as highly

Meditations. 69

of *God*, as you may, and as meanly of your self as possible. You ought to believe more largely of him than you can think. Reckon all that time lost, wherein you think not of *God*. For every other thing is foreign to us; Time only is our own. Be at leisure *sometimes*, therefore, and wherever you are, be your own Man; do not give your Self away, but only lend your self. In whatever place you remain, cast up your thoughts to *God*, and think of something to the advantage of your Soul. For every place is proper for Meditation; wherefore gathering your Mind together in all case, live freely with your self, and

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and walking in the Latitude
of your heart, there make
ready *a large upper Room* for
Christ; For the Mind of a
Wise Man is always with
God. We ought ever to have
him before our eyes, by
whom we are, and live,
and know. We have him
the Author of our Being;
him the Instructor of our
Wisdom, the Restorer of
our Inward Comfort and
Felicity; and herein we
know the Image of him,
that is, of that Sovereign
Trinity to be in us. For as
he *really* is, and is both Wise
and Good so we also in our
proportion do exist, and
know our selves to exist,
and love thus to be and thus
to know.

IV. Use

Meditations. 71

IV. Use thy self therefore as the Temple of *God*, for the sake of that which in thee is like unto *God*, for it is the greatest Honour we can do to *God*, to Worship him and to Imitate him. You imitate him if you are good; For a good Mind is a Temple holy to *God*, and a Religious Heart is the best Altar. You Worship him, if you are Merciful, as he is Merciful unto all: For it is an acceptable Sacrifice unto *God*, to do good unto all for *God's* sake. Do all things as a Child of *God*, that thou mayest be worthy of him, who has vouchsafed to call thee his Son. But in all that thou doest, know that *God* is present. Beware there-

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therefore, least your Eye,
 or your Mind dwell upon
 that which yields sinful de-
 lights; nor say or do what
 you ought not, although
 you would never so fain;
 nor by any Act or Token
 offend God, who being every
 where present, beholds what
 you do. You have need of
 great care, for you live in
 the sight of a Judge, that
 sees all things: And yet in
 him you are evermore se-
 cure, if you make your self
 such, that he may vouch-
 safe to be with you. If he
 is not with you by Grace,
 he is with you by Judge-
 ment. But woe be to you,
 if so he is with you; nay,
 woe be to you, if so at least
 he is not with you; For God

ye, is then angry with that Sin-
ner indeed, whom he Cor-
recteth not; for whom by
Correction he doth not
Mend here, he Condemns
hereafter. —

E CHAP.

CHAP. VII.

*The Consideration of
Death.*

IT is certain that *Death* threatens thee everywhere; the *Devil* lies upon the Catch, that he may seize on thy Soul, when thou shalt go out of the Body. But be not thou afraid for *God*, who dwells in thee. (If indeed he dwells in Thee) will deliver thee both from *Death* and the *Devil*. For he is a faithful Friend, nor forsakes thee that trust in him, unless himself be first forsaken. But he is forsaken, when

Meditations. 75

the heart runs about with a
wandring mind, through
wicked and vain thoughts,
you are therefore to keep
and guard your heart with
all care and diligence, that
God may take up his Rest
therein. For among all
Creatures which under the
Sun are taken up with the
Vanities of the World, no-
thing is found more Sub-
lime, more Noble, or more
like unto God, than the
heart of Man: Wherefore,
he requires nothing of thee
but thine heart. Cleanse
that therefore by sincere
Confession, and by daily
Prayer, that with a clean
heart thou mayest see God,
by a perpetual Circumspe-
ction of God. In every
E 2 place

place be subject unto him, and observant of him, and compose your behaviour, that you may be at peace in your self. Love all men, and shew your self amiable to all men; that you may be a Peace-maker, and consequently the Son of God, so will you be a good Recluse, Holy, Humble, and Righteous, and when such you are, remember me. ~

II. Wo unto me, who say these things and do them not; or if sometimes I do them, I do not long persevere! These things have in my Mind, but I keep them not in my Life. I have them in my Speech, but not in my Practice. Meditate on thy Law

Meditations. 77

the day and have it both in my Heart and Tongue, but I do things contrary to the Law. I Read therein of Religion, and I love Reading more than Prayer; yet the Holy Scripture teaches me nothing else but to love Religion, to keep the Unity, and to have Charity; but I miserable Wretch, run rather to Reading than to Prayer, and had rather Read than hear *Masses*. Some Body stays for me, desiring to speak with me about his Business; but I take up some Book which this or that would borrow, Read in it, and so lose the Fruit of Charity, the Affection of Piety, the sorrow of Compunction, the Advantage of

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Masses, the Contemplation of Heavenly Things. And yet nothing in this Life appears sweeter, nothing is taken more greedily, nothing does so separate the Mind from the Love of this World, nothing so strengthens the Soul against Temptations, nothing so stirs up and helps a Man to every good Work, and to every Labour, as the Grace of Contemplation.

CHAP

C H A P. VIII.

*How a Man ought to Pray
Instantly.*

I. **H**Ave Mercy upon me,
O God, for there I
sin more, where I ought to
amend my Sins. For in the
Monastery often, when I
Pray, I don't heed what I
Say. I Pray indeed with
my Mouth, but my Mind
wandreth abroad. I am de-
prived of the fruit of my
Prayer, I am within in
Body, but abroad in my
Heart, and therefore I lose
what I say. For it profit-
eth little to Sing without the
intention of Heart. 'Tis
therefore a great perversity.

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and a strange Madness, when we presume in Prayer, to speak with the *Lord of Majesty*, and yet foolishly turn away our Ear, and set our Hearts upon I know not what Fooleries. It is also a foreMadness and severely to be punished, when most *vile Dust* and *Asbes* shall not vouchsafe to hear the *Creator* of the *Universe* speaking unto Him. But it is an unspeakable Condescension of the *Divine Goodness* which daily beholds us unhappy wretches, turning away our Ears, and hardning our Hearts, and yet notwithstanding cries out unto us, saying, *Return, ye Fools, unto Wisdom; be still, and know*

know that I am God, *Psal.*
46. 10. The Lord speaks
unto me in a Psalm, and I
unto him; nor yet do I
mind, when I repeat the
Psalm, whose Psalm it is;
wherefore I do great Injury
unto God, when I pray him
that he would hearken un-
to my Prayer, which yet
I that make it, do not suffi-
ciently attend to. I Pray
unto him, that he would
hearken unto me, yet I nei-
ther hearken unto my self
nor him; but which is
worse, by fostering unclean
and vain things in my heart.
I bring an horrible Abomi-
nation into his sight.

CHAP. IX.

*Of the Inconstancy of
Man's Heart.*

I. Nothing is more flitting than my heart; which as often as it leaves me, and wanders through evil thoughts, so often it offends God. My heart, my vain, wandring, unstable heart, while it is led at its own will, and wants the Divine Direction, cannot consist in it self, but more unconstant than Inconstancy it self, is through infinite ways distracted, & runs this way and that way through innumerable devices. And while it seeks repose by different means, it finds none, but

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but remains wretched, in
toil and void of Rest. It
agrees not with it self, it
disagrees with it self, it flies
back from it self, it alters
its Will, it changes Counsel,
builds new things, pulls
down old things, re-builds
what it had destroyed, a-
gain and again the same
things, chops and changes,
this way and that way, be-
cause it will, and will not,
and never remains in the
same state. For as a Mill
turns round swiftly, and re-
fuses nothing, but grinds
whatsoever is put into it;
but if nothing is put into
it, wears it self away; so
my heart is always in mo-
tion, and never takes any
rest, but whether I sleep or
wake.

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wake, it dreams or thinks whatsoever comes in its way. And as a Mill, if Sand be cast into it, flings it forth, if Pitch, it is defiled, if Corn, it receives it, so sad thoughts trouble my heart, unclean thoughts defile it, vain thoughts disquiet and weary it. Thus my heart, while it looks not after future Joy, nor seeks the Divine Aid, is aliened from the love of Heavenly things and taken up with the love of earthly things. —

II. And when it misses of those things, and is involved in these things, Vanity receives it, Curiosity attends it, Lust entices it, pleasure seduces it, Luxury, Pollutes it, Envy torments it,

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it, Anger disturbs it, Grief afflicts it, and so after a miserable manner it is plunged in all Vices, because it has forsaken the only *God*, who could have satisfied it. It is busied about many matters, and here and there seeks where it may rest and finds nothing that may satisfie it till it return to him. It is carried on from thought to thought, and is alter'd by divers Studies and Affections, that at least it may be filled with the variety of those things, with those things with whose Quality it cannot be satisfied. Thus the Miserable heart doth offend; the Divine Grace being withdrawn. And when it returns and examines

mines what it thought on;
it finds nothing, for there
was no manner of occasion,
but only an importunate
thought, whereby it makes
many things of nothing;
and thus at last Imagination,
which the Illusion of De-
vils Creates, deceives us.
God commands me to give
him my heart, and be-
cause I am not obedient and
subject unto him, I am Re-
bellious and contrary to my
self; so that I cannot go-
vern my self, till I am made
subject unto him, and am
forced to be a slave to my
self unwillingly, because I
will not serve him willingly.
Therefore my Heart designs
more things in one moment
than all the men in the
World

World could execute in a whole year. I am not united with *God*, and therefore I am divided in my self. Yet I cannot be united with him, but by *Charity*, nor be subjected to him, but by *humility*, nor be truly humble but by *truth*. —

III. It is convenient therefore, that in *Reality* I examine my self, and know how vile and frail and weak I am. Then, when I know all my miseries, it is necessary that I should cleave unto him, by whom I am without whom I am nothing, and can do nothing. And because I strayed from *God* by *Sinning*, I cannot return unto him but by true *Confession*. We must therefore

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fore confess, what remains to be confessed, because I never confessed my Sins in that manner, and with that intention wherewith I committed them, nor did I remember them all, whether through the length of time, or for the number of the Offences. And if I did confess them, I did not confess them plainly and through shame. Besides, I divided my Confessions, that I might open divers things to different Confessors, and so I missed of Pardon, to which I thought to come by partial Confession. For it is an abominable dissimulation to mince your sin, and cut it close to the skin, and not rather to the quick, and pluck

Meditations. 91

pluck it up by the Root.
For Confession is nothing
worth, unless it be in truth
of Tongue and purity of
Heart. And as there are
three *who bear witness in
Heaven; the Father, the Son,
and the Holy Ghost;* let us al-
so joyn the *Priests* as wit-
nesses, to our Heart and
Tongue, that in the *Mouth
of two or three Witnesses every
word may be established.*—

IV. But you say; 'tis
enough for me to confess to
God alone, because, without
him a *Priest* cannot Absolve
me from my sins. To which
not I, but S. *James* answers,
saying, *Confess your Faults
to one another.* For it is
highly convenient, that we,
who by Sin have been Dis-
obedi-

Obedient to God, should be
 by Repentance humble to
 his Priests and Servants;
 that Man who to preserve
 the Grace he had, wanted
 not a Mediator, should not
 now recover it but by a
 Man, Mediator. Let him
 therefore groan and sigh,
 and anxiously fear and trem-
 ble for his sin; let him care-
 fully run about, and seek for
 helpers and Intercessors;
 let him prostrate himself
 humbly to Man, who would
 not humbly walk before his
 Creator. For this is most
 wholesome, that Man should
 repent with the heart, and
 confess his sin with the
 mouth; till God, who is
 mercifully present by Grace,
 should move his heart to
 Repen

Meditations. 2 91

Repentance, and then be more present, to give him Pardon for Confessing his Sins. But if perchance a Sinner is truly Penitent, and yet through some sudden necessity cannot come to Confession, we ought firmly to believe, that the *Supream Priest* fulfills that in him, which a *Mortal Priest* could not do. And so now that is look'd on as performed with *God*, which a Man would truly have done, but could not accomplish; because 'twas not contempt that rejected the Confession, but unavoidable necessity, that hindered it.

CHAP.

CHAP. X.

Of not Excusing our Sins.

IN the Chapter-House where I ought to have amended my sins, I have added sin to sin. When I have been accused of them, either some way I excused them, or altogether denied them, or, which is worse, defended them, and answered with impatience, whereas there is no sin, with which I am not defiled, or at least, may be defiled. It is just therefore, that laying aside all manner of Excuse, I promise amendment from whence

Meditations.

whence, or from whom
soever I am accused: that
so I may be delivered from
the Sin which I have done,
or may do.

CHAP.

CHAP. XI.

*What a great Evil it is
not to Correct others.*

IF Earing the multitude
of my own Iniqui-
ties, I have been afraid to
reprehend the Transgressi-
on of others, and so have
been the Author of *Death*;
because I have not expelled
that *Poison*, which by
speaking I might have ex-
pelled. I have been angry
with others, who have
chid me for my faults, and
whom I ought to Love, I
have hated. Those things
which hurt or displeased
me, I wisht that they were
not,

not; and yet I knew that they were good in their kind; but therefore they could not fadge with me; because I was evil and used them not aright: For nothing is contrary to me, but my own self. Whatsoever may hurt me, is with me, and I my self am my own Burden. I have even wished, that God might not know my sins, or would not punish them, or would not be able; and so I wished that God might want Wisdom, Justice, and Power; which if he should, he could not be God. There is no Pride beyond my Pride, and therefore the words of my sins, are far from my health. For Pride is suspected

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cted and odious to God; nor is it possible for him to be reconciled unto it. They have a different Seat, nor can they dwell together in the same soul; who can by no means dwell together. It was Born indeed in Heaven, but as forgetting, what way she fell thence, cannot return thither since. When the Air has been troubled with Rain, or too much Heat, or Cold, I have unjustly murmured against God. For all things which we have received for the use of Life, we turn to the use of Sin. 'Tis Just therefore, that we, who have sinned in all things, should be punished in all things. Often at Mass

have

I have hurt my Voice, by endeavouring to sing more sweetly, and I was more delighted in the warbling of the Voice than in the compunction of the Heart. But *God*, from whom whatever is ill-done cannot be hid, looks not to the sweetness of the Voice, but the purity of the Heart. For *otherwise* while the Chanter pleases the People with his Notes, he provokes *God* with his ill Morals.

II. I have often by too great importunity or subtilty extorted from my superiours a Liberty of speaking or doing any thing; not minding like a Wretch, that he deceives himself, who secretly or openly endeavours
F yours

vours that his Spiritual Father may enjoin him that which himself desires. I have very often earnestly desired a Needle or a Knife, nor would confess it, because I did not think it a sin, for the vileness of the matter. Yet there is not much difference, whatever thing, whether vile or precious is required, while the Affection is equally corrupted. For 'tis not a knife that is in fault, but the desire of a Knife, as neither is Gold in fault, but the desire of Gold. When at Labour I did not take pains as I ought, or indeed, as I could. Even in silence I have been Idle, which is the greatest sin. For in silence no man ought

to be so idle; that in that repose he may not think on the advantage of his Neighbour, nor to be so busie as not to attend to the Contemplation of *God*. For he profits but little, who does not profit another when he can. I have often boasted of my faults, accounting it to be a sign of Bravery, where there was a vicious failure, I have even made Vices of Virtues. For Justice, when it exceeds its measure, produces the vice of Cruelty; and too much Piety brings forth a relaxation of Discipline; so that often that is a Vice, which is thought a Virtue: so a remiss Negligence is thought to be Clemency, and the

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vice of Laziness imitates the
Virtue of Quietness. I
feigned to be what I was
not; and I said, I would
what I would not, or that I
would not, what I would.
I said one thing with my
Lips, and meant another
thing in my Heart; so un-
der a Sheeps skin I kept a
Fox's Conscience. A Fox's
Conscience is nothing else
but a Luke-warm Conver-
sation, a Carnal Cogitati-
on, a Counterfeit Confessi-
on, a short and unfrequent
Compunction; Obedience
without Devotion, Prayer
without Intention, Read-
ing without Edification,
Preaching without Circum-
spection.

III. Oh!

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III. Oh! how hard are these things which I utter, because I wound my self in the uttering? However, since I deny not my self to be a Sinner, but acknowledge my Sin, perhaps with God my *Gracious Judge*, the very acknowledgment of my Sin may be a procurement of my Pardon. I will therefore tell, I will tell him my Misery, if so be his Mercy may move him. I will tell him my Sin; because the discovery of sin is the way to be healed. I have an huge shav'd Crown and a * round Garment. I keep the Rule of Fasts, I sing at stated hours; but

* *An Hood or Cowl.*

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my heart is far from my God. When I behold my outward Man, I think all to be well, never minding that inward Worm, that gnaws my Entrails, whence *Hosea, Strangers have devoured my Strength, and I knew it not.* And therefore being wholly carried into those things which are without, and ignorant of my Affairs at home, I am *poured out like water,* and reduced unto nothing, forgetting things past, neglecting things present, and improvident of things to come. I am ungrateful as to benefits, prone to evil, and slow to good.

CHAP.

C H A P. XII.

*How every one ought to
Consider himself.*

I. **I**F I do not look into
my self, I cannot know
my self; and if I do look
within my self, I cannot
endure my self; I find so
many things within me,
which are worthy of Re-
proof and Confusion, and
the oftter and the stricter I
examine my self. the more
Abominations I find in the
corners of my heart. For
ever since I began to sin. I
could never pass one day
without sin, nor yet do I
cease to sin; and I behold
those things which are be-

fore mine eyes ; yet lament
 not ; I see shameful things,
 yet blush not ; I view things
 to be grieved at, yet grieve
 not ; which is a token of
 Death, and a mark of Dam-
 nation. For that Member
 which feels no pain, is dead,
 and a Disease that has no
 sense, is incurable. I am light,
 and unruly and yet amend
 not my self, but daily return
 to the sins, which I have
 Confessed, nor take heed
 of that Pit, into which I,
 poor wretch, have fallen,
 or have made others to fall,
 or have seen them fall. And
 when I ought to grieve and
 Pray for the Evils which I
 have done, and the good
 things I have left undone,
 O dismal ! it is quite con-
 trary

trary with me. For from
an ardency of Prayer, I be-
came Luke-warm and Cold,
and now remain Cold with-
out Feeling: and therefore
cannot bewail my self, be-
cause the Grace of Weep-
ing is gone from me.

C H A P. XIII.

Of the Presence of Conscience every where.

I Can by no means hide my Sins; because, where ever I go, my Conscience is with me, bearing with her, whatsoever I committed to her, whether Good, or Evil. What she had of me, she keeps, while I live; and will restore it to me when I am dead. If I do amiss, she is present, if I seem to do well, and am thence lifted up, she is present. She is present, while I live; She follows me when I am dead; every where

where I have inseparable
Glory or Confusion, according to the Quality of the
Depositum. Thus, as in
my own House, and of my
own Family I have *Accu-*
sers, Witnesses, Judges, and
Executioners. Conscience *Ac-*
cuses me, my Memory is Wit-
ness, Reason the Judge, Plea-
sure the Prison, Fear the Ex-
ecutioner, Complaisance the
Torment. For as many as
were the Evil Delights, so
many will be the dismal
Torments in Punishment.
For thence we are Punish'd,
whence we are Delighted.

CHAP. XIV.

Of the three Enemies of Man.

I. **H**elp me, O Lord my God; for mine Enemies have encompassed my Soul, Namely, *the Flesh*, the *World*, and the *Devil*. From the *Flesh* I cannot flie, nor can I make it flie from me. I must needs bear it about with me, because it is tied unto me. It is not lawful to kill it; I am compelled to sustain it; and when I cherish it, I nourish mine Enemy against my self. For if I eat enough, and then grow strong, the Health and Strength thereof is opposed

to me But the *World* encompasses, and Besieges me on every side, and at the five Gates, namely the five Senses of the Body, to wit, the *Sight*, *Hearing*, *Tasting*, *Smelling* and *Feeling*, wounds me with its Arrows, and *Death* enters at my Windows into my Soul. The *Eye* looks, and diverts the Sense of the Mind: The *Ear* hears, and turns aside the consideration of the Heart, the *Smell* hinders Contemplation. The *Mouth* speaks and deceives. By the *Touch*, the Fire of Lust, upon any little occasion is stirred up, and unless it be presently quenched, suddenly seizes the whole Body, overcomes and enflames

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flames it. At first it tickles the Flesh a little with thoughts, then with sinfull delight it defiles the Mind, and at last by a consent to Leudness, it subjugates the Mind to it self. Then *lastly* the *Devil*, whom I cannot see, and therefore can less be aware of him, *has bent his Bow, and made ready his Quiver, that he may wound me suddenly.* He talks of laying his Snares secretly, and says, who shall see them? He has laid a Snare in Gold and Silver, and in all things which we abuse; when we are sinfully delighted and ensnared with them. Nor has he only laid a Snare, but even Birdlime. This Bird-Lime is the Love of

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of Possessions, the Love of Relations, the Desire of Honour, the Pleasure of the Flesh, wherewith the Soul is taken as it were with Lime, and entangled that it cannot flie with the wings of Contemplation, through the Regions of the Heavenly *Jerusalem*. The Darts of the Devil are Anger, Envie, Lust, and other like Passions, which wound the Soul, and who is he that can quench these fiery Darts? Alas! a Faithful Soul is often overcome with these Arrows. ~

II. Woe is me! For I see War every way against me. Darts flie on all sides, every where Temptations, every where Dangers, where-

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where-ever I turn my self; there is no security. I fear all things, as well those things, that please, as those that molest and disquiet. Tasting and Feasting, Sleeping and Waking, Labour and Rest fight against me. I have as much Reason to suspect Flattery, as Fury; for fair words have undone many; even Jestings has given *great* Offence. Nor do I less fear Prosperity than Adversity. For Prosperity with its sweetness lulls me asleep and Deceives me, but Adversity, because it has something of bitter in it, makes me as suspicious and fearful, as bitter Potions. I more dread the Evil I do in secret, than what I do

in

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in Publick. For the Evil which none sees, none Reproves, and where we fear no Reprover, both the Tempter makes his Approach more securely, and the Wickedness, is acted more easily; so that either way there is War, either way Danger, either way is to be feared, and as those, who are in an Enemies Country, we must look about on this side and on that side, and at every noise we must turn about. The *Flesh* suggests *Softness*, the *World*, *Vanity*, the *Devil*, *Wickedness*. For as often as *Fleshly* thoughts importunately strike the *Mind*, concerning *Meat* and *Drink*, *Sleep*, and the like things, belong-
ing

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ing to the care of the Flesh, the *Flesh* speaks unto me: When vain thoughts lodge in my heart, about Ambition of Life, about Boasting, Arrogance, the *World* speaks unto me. But when I am provoked to Anger and Wrath, and Bitterness of Mind, 'tis a *Diabolical Suggestion*; which we ought no otherwise to relish, than we would the *Devil* himself; nor no otherwise to beware, than we would Damnation it self. It is the *Devil's* part to intrude evil suggestions; it is ours, not to consent thereto. For as often as we Resist, we Conquer the *Devil*, we rejoyce the *Angels*, we honour *God*, for he encourages us to Fight, he helps

helps us to Conquer, he looks on us in the Combate, he strengthens our Weakness, he Crowns our Conquest.

CHAP. XV.

Whence the Flesh is, and what it Produces.

MY *Flesh* is of Dirt, and therefore, from her I have Filthy, and Voluptuous thoughts, from the *World*, Vain and Curious Thoughts, and from the *Devil*, Evil and Malicious Thoughts. These three Enemies fight against me and Persecute me, one while openly, another secretly, but ever Maliciously. For the
Devil

Devil has more Confidence
 in the Assistance of the
Flesh, because a Domestick
 Enemy does more Mischief.
 And she has made a Cove-
 nant with him for my De-
 struction, as having been
 born in Sin, and nourished
 in Sin, corrupted with Vi-
 ces from the very begining,
 but much more vitiated
 with Evil Custom. Thence
 is it that she so vehemently
Lusteth against the Spirit, that
 she daily murmurs, and is
 impatient of Discipline,
 that she suggests unlawful
 things, nor obeys Reason,
 nor is curbed with Fear.
 To her he comes, he helps
 her, her, as his Instrument,
 this crooked Serpent uses,
 this enemy of Mankind,
 who

who has no other desire, no other business, no other study, but to destroy our Souls.

II. This is he that continually devises Mischief, speaks Subtilly, suggests with much Artifice, cunningly Deceives. He inspires Lawless motions, and enflames poisonous thoughts; moves War, cherishes Hatred provokes Gluttony, stirs up Lust, rouses the desires of the Flesh, makes ready occasions of Sin; and never ceases to Assault the hearts of Men with a thousand hurtful Arts. Hence it is, that he wounds us with our own weapon, and binds our Hands with our own girdle;

dle; that the Flesh which was given us for an *help-meet* should become unto us a Loss and Scandal. It is an heavy Combate, and a great Danger, to fight against a Domestick Enemy; especially when we are Strangers, and he a Citizen. He inhabits his own Countrey, we are Exiles and Pilgrims. It is also a great danger to undergo such frequent and continual conflicts against the Subtilty of Devilish Fraud; whom as well his Spiritual Nature has rendred Crafty, as a long practice of the Malice. —

CHAP. XVI.

A Prayer for Himself.

DEliver me from mine
Enemies, O my God,
and from those that hate
me; for they are too strong
for me, and let me, who
have even to this day lived
against my self, begin
now at last, by thy Grace,
to live to my self. For so
we ought to live to this
World, that when the Bo-
dy shall begin to be devou-
red by Worms in the
Grave; the Soul may re-
joyce with the Saints in
Heaven: thither the Spirit
is to be directed, whither
it is to go, thither we ought
to hasten, where we shall
always

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always live, and where we shall not fear to die any more. If we thus love this frail and brittle life, where we live with so much Labour, where, with Eating, and Drinking, and Sleeping, we hardly satisfy the Necessities of the Flesh; much more ought we to love the Life Eternal, where we shall undergo no Labour, where there is ever extream Pleasure, extream Felicity, happy Liberty, happy Bliss; where Men shall be like unto the Angels of God, and the Righteous shall shine like the Sun, in the Kingdom of their Father. What then you will be the Splendor of Souls then, when the Light of Bodies shall have the bright

Meditations.

the brightness of the Sun?
There will be no Sadness,
no Affliction, no Grief, no
Fear; there will be no La-
mour, no Death; but a per-
petual Health endures there
for ever and ever. There
is no Malice, nor Infirmary
of the Flesh, there is no
sickness, nor any want at
all. There is no Hunger,
no Thirst, no Cold, no Heat,
no weariness by Fasting, nor
any Temptation of the En-
emy, nor a Will of Sin-
ning, nor an Ability of Of-
fending, but Joy and Ex-
ultation possesses the whole
Man, and Men being com-
municated with Angels, shall
live for ever without any
infirmary of the Flesh. There
shall be Infinite Pleasure, E-

ternal Bliss, wherein, who
 ever is once received, is for
 ever preserved. There is
 Rest from Labour, Peace
 from Enemies, Delectable-
 ness from Novelty, security
 from Eternity, Sweetness
 and Delight from the Vision
 of God. And who would
 not Passionately desire to
 dwell there, for the sake of
 this Peace, and of this Plea-
 sure, and of Eternity, and
 the Beatifick Vision of God.
 There is no Pilgrim, but
 whoever shall be vouchsafed
 to come thither, being made
 secure, shall ever remain
 joyful in their own Coun-
 try, and ever satisfied with
 the Vision of God. And
 be how much any one
 here more Obedient to

who mighty God, by so much the
 s for more ample Reward shall
 e the receive there, and by
 each how much the more he
 able shall love God, by so much
 ury the nearer shall he see him,
 tne whom he desires to be-
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G 2 CHAP.

CHAP. XVII.

*Of the short Life of Man
and of the Old Man.*

I. **T**He Days of Man
upon the Earth are
like a Shadow, and there is
no continuance, 'tis there
in a manner nothing, where
it seems to stand. Why
therefore does Man lay up
Treasures upon Earth, since
both the Heaps, and the
Heaper passes away with
our delay? And thou, O
Man! what fruit dost
thou expect in this World? *Lo*
whose fruit is *Ruine*, whose
End is Death? I wish thee
not wise, and wouldst thou
stand, and prudent

D's *Meditations.* 2. 125

Consider thy latter End. I
now, one who has lived
familiarly with thee for ma-
ny years, who has sat at
thy Table, and taken Meat
from thine hand; has slept
in thy Bosom, has talked
with thee when he pleased,
and so by right of Inheri-
tance is become thy Ser-
vant; but because thou hast
bred him delicately from a
Child and hast spared the
fine Rod, he is grown Saucy
against thee; he has lifted
up his Heel above thy Head,
and hath made thee his
Slave, and now cruelly
tramples it over thee. But per-
haps thou wilt say, who is
this? Why, 'tis thy
Man, that treads thy
under foot; who

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the desirable Land as no-
 thing, who favours only the
 things of the Flesh: This
 Man is Blind from his Birth,
 and Deaf, and Dumb, old of
 evil days, a Rebel to Virtue
 and Truth, an Enemy to
 the Cross of Christ; he de-
 rides the Innocent Soul, and
 him that lives in simplicity.
 He walks in things great
 and wonderful above him-
 self. His Presumption is
 more than his Courage, he
 fears no body; he says in
 his Polly, *there is no God.*
 He pines at the Prosperity
 and fattens at the Adver-
 sity of others, he feeds on
 unclean thoughts, he will
 never tire therein, Trangres-
 sing, and *working all iniqui-*
ties, even unto the end. He
 spends

no pends and wafts his own
like a Prodigal, but covets
This and scrapes what is ano-
irth, thres, like an Usurer. He
d of heaps up unto himself
rtue Baseness and Shame. By
y to Hypocrisie and Craftiness
de he provokes the wrath of
and God.

ity. II. This Man is altogether
reat born in Sin, and so is bred
im- up a Friend of Iniquity, a
is Child of Death, a Vessel of
he Wrath unto Dishonour, fit
in for Destruction. Who tho
God. he be such, yet declares the
ity Statutes of God, and takes
er- his Covenant into his Mouth,
on he hateth Instruction, and ca-
will steth his Lord behind his back.
ef- When he seeth a Thief, he con-
wi- senterb with him, and parteth
to eth with Adulterers. He

ds G. 4 speaketh

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speakes against his Brother, the
 Psalm 50. 16, 17, 18. *And*
treasures up upon the Earth
Wrath, against the day of
Wrath He would take a cral
 way thine Inheritance, and
 deprive thee of thine Hea-
 venly Countrey, and thou
 dost not Revenge so great
 an Injury, but dissemblest
 nor speakest an hard word
 to him, nor shew'st an angry
 Countenance, but art plea-
 sed when he savours on thee
 Thou playest with a Mock-
 er, and knowest not that
 is an *Ismael* that plays with
 thee. That is not Childrens
 play of Simplicity or Ino-
 cence, but an Illusion of the
 Soul, for Persecution, but
 Death. He has already
 push'd thee headlong into

the Pit which he hath
made. Thou art already
Enslav'd, already prest
with the yolk of a most mi-
serable Slavery, thou art
and basely trampled
under his feet. O wretched
miserable Man, who
shall deliver thee from the
bonds of this Disgrace? Let
God arise, and let the Arm-
ed man fall; let the Enemy
fall, and be confounded, the
despiser of God, the Idol-
ater of himself, the Lover of
the World, the Slave of the
Devil. What think you?
If you Judge aright, you'll
say with me, He is ready for
Death, let him be crucified.
Do not therefore delay
to not dally, do not spare,
but immediately crucify
him.

ously, and instantly Crucified
 this Man, but on the Cross
 of *Christ*, in which is Salvati-
 on and Life; to whom if
 thou callest from thy heart,
 thy *Crucified Lord* will hear
 thee, Graciously answering,
This day shalt thou be with
me in Paradise.

III. Oh! the Goodness
 of *Christ*! Oh the unexpe-
 cted Salvation of a poor sin-
 ful Wretch! so gratuitous,
 so ready is the Love of God,
 so wonderful his Sweetness,
 so unlooked for his Favour,
 so unconquerable his Mild-
 ness, that whoever calls up-
 on him, him he hears be-
 cause he is Merciful. Oh!
 how great is the Mercy of
 God, how unspeakable the
 change of the Right-hat-

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life of the most High! Yesterday thou wast in Darkness, now in the fullness of Light; yesterday in the Mouth of the Lion, now in the Hand of a Mediator; yesterday in the entrance of Hell, today in the joys of Paradise. But what signifie these Letters of Admonition, unless thou blottest out of the Book of thy Conscience, the letters of *Death*? Of God, what advantage will these Writings be, both Read and Understood, unless thou Readest and Understandest *thy self*? Take pains therefore at this inward Reading, that thou mayest perceive, look into, and know thy self. Read, that thou mayest love God; that thou mayest fight

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fight and overcome the
World, and every Enemy, that
so your Labour may be tur-
ned to Rest, your Sorrow
into Joy, and that after the
darkness of this Life, thou
mayest see the dawning of
the Rising Morning, thou
mayest see the Mid-day-
Sun of Justice; in whom
thou wilt behold the Bride-
groom with the Bride, one
and the same *Lord of Glory*,
who Liveth and Reigneth
for Infinite Ages. Amen,
Amen.

A N
Additional Meditation
U P O N
The L O S S of
A
RELATION,
O R,
F R I E N D.

O Thou Most Holy,
Most Just, and
Most Merciful Lord
God, I am wholly
bound to Submit to thy
Will and Pleasure. Thou
art Infinite Wisdom, and
knowest what is best for me.

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And since I am assured,
that thou dost not *willingly*
Grieve, and Afflict the Sons
of Men, why should I ever
Murmur or Repine at thy
Procedures with me. And
in particular, why should
I be Immoderately Grie-
ved at this thy doing? I
am fully perswaded, and
know, O dear God, that
thou didst pass this Doom
of Death upon

this my **Preci-
ous Friend*, be-
fore thou gavest
† Him Life. If
his departure be

* *Father, Mo-
ther, Brother
Sister, &c.*

† *Her.*

happy, it is the better
for him that it is hasty. His
Estate (I hope) is bettered,
and far more Bless'd than it
was in this Circle of Van-
ity,

Meditations.

ty. and Pilgrimage
|| Sbe. of Vexation. He
Sojourned here for
some time, and is now pas-
sed to his desired Rest. Now
his Warfare is ended, his
Journey is accomplished,
and his Work is finished.

If thou hadst thought it
better for him to have con-
tinued some longer time
with us, and hadst had more
employment for him, he
had not yet pass'd hence.
But he is now gone to his
chiefest Friends, to the in-
numerable company of
Saints and Angels, and to
the Spirits of the Just. He is
now free from the Temptations
of Satan, from the Galls of
Malicious Tongues, from
the pinch of Poverty, from

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the Tyranny of Potentates,
and finally, from the cer-
tain Misery of this trouble-
some World.

~ On my Soul! Let not
thy fruitless Mourning be
immoderate, thy Friend
hath not lost, but left thee;
He is not Dead, but sleep-
ing. And in the Morning
of the Resurrection he will
again awake to Glory.
Though he was the pleasure
of thine Eye, yet Death
could by no means be pre-
vented. This is not only
thy case: For many Saints
have been spectators of
their dearest Friends de-
parture. Alas! Thy impa-
tient Sorrow does not help
him, but hurts, and hin-
ders thy self. It consumes
thy

Meditations.

thy Moisture, waists thy
als, disquiets others, and
displeaseth God. And if thou
didst but think what small
thanks he would give thee
for thy Grief, if he were
sensible of thy Sorrow, it
could not but make thee
cease. Assuredly this would
be the answer: *Weep not for
me, for I am well, but weep
for thy poor self.* He has
Conquered, we are still
fighting; he is in safety, we
on the Sea; therefore in
Life, pray for thy Friends;
In Death, praise God for
them; and remember what
the Blessed Apostle saith,
*We must not be sorry as Men
without Hope.* And to this
his Injunction I take leave
to add these ensuing Lines.

S. BERNARD:

Lament your Friends with Sor-
row Moderate;
They are not Lost, but gone be-
fore, where Fate
Disposeth all, and we in order
must,
One after one, be turn'd to the
same Dust,
And meet at the same Inn, by
several ways,
And rise again to see new
days.



P I N I S.

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